

CALVIN AND SERVETUS.

We clip from the Herald and Presbyter a valuable contribution by the Rev. Fauntleroy Senour, to the fast gathering literature on Calvin. It is well worth reading and preserving as a most effective answer to a constantly repeated charge.

Mr. Senour says: It may be well, at this special time, now that the four hundredth anniversary of the birth of John Calvin is being celebrated in so many places over the world, to call attention to a fact that does not seem to be generally known, namely, J. H. Merle d'Aubigne, D. D., author of that great work, "The History of the Reformation of the Sixteenth Century," also wrote two volumes on "The Reformation in Europe, in the Time of Calvin." In the first volume of the work and on page six, we find these remarkable words: "On a well-known occasion, when a wretched man, whose doctrines threatened society, stood before a civil tribunal of Geneva, there was but one voice in all Europe raised in favor of the prisoner; but one voice that prayed for some mitigation of Servetus' punishment, and that voice was Calvin's." Calvin wrote to Farel, August 26, A. D. 1553: "Poena vero atrocitatem remitti cupio." Thus the cruel John Calvin, as he has sometimes been called, earnestly desired that the cruel, atrocious punishment of Servetus should be mitigated or remitted. This fact, you observe, is locked up in a dead language, as the Bible is locked up in dead languages, so that the meaning can not well be changed. Farel replied to Calvin in these words: "By desiring to soften the severity of his (Servetus') punishment you acted as a friend toward a man who is your greatest enemy."

Calvin did not burn Servetus.

THE LAYMEN'S MOVEMENT FORWARD TO SINIM.

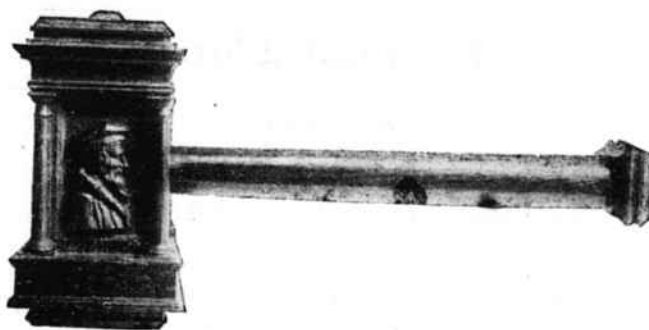
Hampden C. DuBose, D. D., Soochow.

The Forward Movement means money. The movement forward means men. Our mission needs one hundred and twenty ordained preachers to be sent out in three years. Our call is to teachers, lawyers, doctors, merchants and farmers.

Take a partial seminary course in theology; master the great doctrines of the Holy Scriptures, ecclesiastical history, so as to be acquainted with the great epochs in the life of the Church, also its heresies; exegesis, study three commentaries on each of the sixty-six books; homiletics; learn the art of preaching.

As a whole life is to be given to the study of language, both written and spoken, the original language of the Bible, by those more advanced in years, may be omitted, as the Word of God in both the classics and vernacular style must be the minister's literary furniture. During the two years' seminary course benevolent laymen can add three hundred a year to aid the married student. At Austin, Clarksville and Columbia, colleges of literature are near the divinity halls.

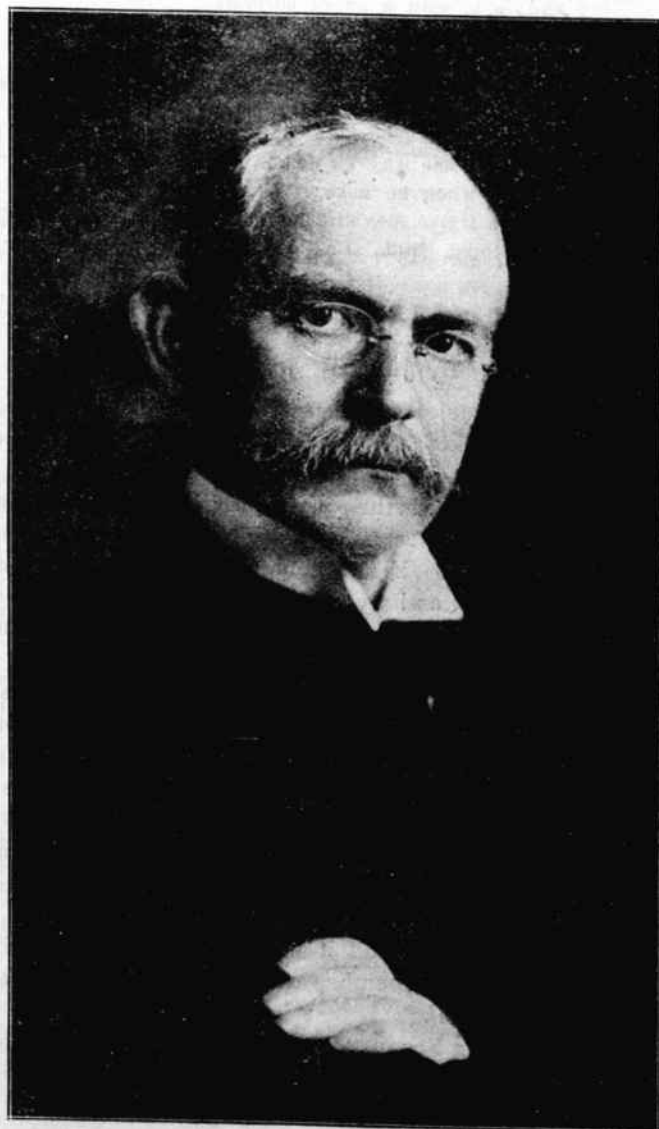
Let the people pray for the one hundred and twenty who are to preach to the twelve millions in Sinim, the responsibility of whose salvation is laid upon our Church. Let names of pious and gifted young men be suggested to pastors.

**THE CALVIN GAVEL.**

To be used by the
Moderator of Savannah Assembly.

This gavel will be presented to the Assembly. It is made from a large beam procured through the generous outlay of time and money by Mr. C. S. Wood from the St. Peter's Cathedral, Geneva, by permission and assistance of the City Council of that city. Mr. Wood has also had a large number of thin post card blocks of wood made from this same beam, which will be presented to the Commissioners as souvenirs.

Pictures of this block will be presented to our readers in our next issue.



MR. C. S. WOOD, RULING ELDER.
In the Savannah Church.